THE

Western Conference News Letter

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Rev. W. M. Backus, Secretary.
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It is the hope of the present secretary of the Western Conference that the editorial column of the next number of the News Letter will contain a letter of greeting to the Unitarians of the Middle West from his successor. It will be five years the first of next March since the present secretary assumed the office. During these five years he has visited practically all of the churches in the conference. Perhaps it will not be wholly out of order for him to give some of the impressions that have been made upon him by these visits, since his resignation has been accepted and what he writes is of the nature of a farewell word. It has been the growing conviction of the years that we have the finest constituency in our pews of any denomination. It is proof sufficient that they are of this quality that they are church workers at all. To people of less merit a disbelief in endless punishment and certain forms of theology that have sprung out of superstition and fear, would be sufficient for them to altogether cease attendance at church and stop working for the elevation of their kind. Admiration without stint is due to the faithful ones who work on so loyally for a cause that is in the main unselfish. It is true that these people benefit in character and find a joy in their worship, but they are on the whole the people in any community who are most resourceful and best able to stand by themselves. Their loyalty is due to their belief in the value of their faith, and their wish to share the valued possession with their neighbors, or, at least, to have it make its impress upon the community. The chief fault that the writer has to find with the good people of our church is that many of them do not attach sufficient value to their own faith. Those who do not quite appreciate what they have are most frequently Unitarian born and reared. Those who come to us from other churches are apt to be noted for their zeal. This is because they appreciate the value of that for which they have paid a great price of mental strife and anguish and, quite likely, the loss of friends. Those who are to the manner born take it as quite a thing, of course, and do not realize how many lives are blighted and communities darkened by the lack of that which is to them the common every-day of life. These people are more generous to everything else than to the spread of their faith. There never was a more devoted, self-sacrificing body of men in the work of the ministry than are our own Western Unitarian ministers—the writer's knowledge is confined to this region. They are, however, frequently guilty of excessive individuality in their treatment of the general work. To the work of their several churches they devote their whole energy, but each is apt to feel that the work of his own church is his one task. The missionary officers of our loosely organized body are made lonely, and sometimes sad, by this too frequent attitude. Of course each minister has a task to try every fiber of his being, but is not the wisest way to perform that task to make it part of a greater one at which there are many workers? It has seemed to the writer as he has gone to and fro among the churches that our weakness lies in our isolation, and that our isolation is due to absorption in local work.

The minister may have a hard task to create an interest among his people in the work outside the local church, the people may resent the intrusion of what they consider alien work. But by a process of education they may be brought to see that it is not foreign, that it is of nearest kin. Two things then are essential to the success of the faith that means so much to us: That our people learn its value to the individual and society, and their need of it; that our churches learn that in union there is strength, while in isolation is weakness and death. When this is made clear, surely our people will respond and the thrill of noble service run from church to church, until we present a united and invincible front to all beliefs that are born of ignorance and fear, and by nature of their birth the enemies of progress and well-being. Our allies in the fields of education and science march fast, and it is our duty to keep pace with them in the work of enlightenment and liberation.

WHAT WE WANT FOR THE WEST FROM THE EAST.

In conversation with friends in the East, and also during six years' service on the Board of Directors of the American Unitarian Association, I have found that motives and desires are attributed to their brethren in the West which sadly interfere with mutual understanding and co-operation. For one thing, it is supposed that we are over-accentuating a division of a purely geographical nature. The fact is that non-consideration of modern conditions leads more people in the East than in the West to lay stress on fancied diversities. It is seldom realized how near we are and how many occupants of our pulpits are Eastern men who have not been in the habit of looking at our common work from a sectional point of view. Many of these men know nothing of past controversies and take little interest in reviving their memory. They are just as much Eastern men as their brethren in the East. What happens when they settle in the West is that they realize how much more instructive it is to get the spirit of the West by being there than by looking upon it from a distance, or by occasional visits and casual observation. They see conditions at first hand, and deal with situations which can be understood only by direct dealing. To call attention to possible developments which would strengthen our cause and weld together those who are devoted to it is no reflection on the wisdom and service of generous supporters, whose help we appreciate and depend upon. We venture to think that measures which would make their aid most effective and nurture independence and a sense of responsibility are likely to be as welcome to them as to us. It is hard to see how our asking for more responsibility and a more active share in administration implies any distrust of others or any presumption on our own part. It ought to be accepted as a gratifying indication of just the kind of growth missionary work should promote. That we want more self-government would naturally commend us to members of our free churches everywhere. That we ask to be entrusted to a larger extent with the disposal of missionary funds and with the management of our part in national work, should bind us more closely to those whose sacrifices and labor make that work possible. The centralization which goes with effective organization is not necessarily opposed to the widened effectiveness we urge. A centralization which in the name of effectiveness tends to concentrate authority at the expense of judicious distribution of responsibility is an undesirable centralization. Congregationalism still means what it says. It is our inalienable heritage, and while we keep its name we should cherish its substance. What we in the West want of the East is just what the East has taught us is desirable.

We want to be enabled to look on the work of the American Unitarian Association as just as directly our work as it is the work of its nearer supporters. To this end we must understand the present purpose of the administration. There are persons who take the point of view of the time when the association was an organization of individuals banded together for missionary work, and they regret that the move was ever made which changed it into a delegate body representing churches. To give this representation any real effect and consistent working they think absurd. Any such attempt is deemed unnecessary and meddlesome. Its work should be done for the churches, not by the churches, is their opinion. So any plea for an effectual exercise of suffrage is met as if it were an attack on the Association and an imputation upon the worth of its major constituency. But let us be sincere. If the association is now a delegate body, let us either make it work as such or give up the delegate system. The present combination of the life membership system with the delegate system is an unworkable union. It purports to be what, in fact, it cannot become. Life members give churches which make them as fast as they can an unwarrantable representation, and delegates chosen by churches find their representation ineffective. It is questionable whether the provision by which a payment of fifty dollars constitutes a person a life member can fairly be construed to permit persons to be admitted to life-membership who do not pay such sum. There is no indication of any intention to open a door by which churches can kill two birds with one stone—contribute a certain sum credited as a gift of the church, and with that same sum provide for as many memberships as that sum will purchase. Such use of this provision would not be counted creditable outside our body. If we met the method elsewhere we should give it an ugly name. That it is used virtuously does not redeem it from reproach. That the New England conscience permits it, is due to the intense loyalty which defends it as a mode of strengthening the Association, and therefore overlooks its intrinsically unethical character, and the door it opens to local pressure. Looking at the matter from a point nearer the circumference, we can see that its poise is eccentric. What we want is what already has begun—an advance toward such a membership of the association as shall strengthen both it and our whole fellowship of churches. We want representation based on our fealty to the common cause and on our membership, not on the amount contributed to the treasury. We want new churches to feel that they are

not recipients of bounty, but sharers in a common fund on terms favorable to self-respect and productive of self-support. We want all churches to realize that, though the financial strength of the association has fortunate foundations in the East, its moral strength ought to be more widely developed. We want the East to help us get rid of a too great willingness to let it run its own affairs, as if they were not of right and duty ours also. It was a strange, incongruous, unpromising thing that a minister newly settled in the West should say to me at a meeting of the Western Conference, that the question of membership in the National Association had no place in the Conference, that it was none of our business to suggest what might be done about it. That remark reflects an attitude of mind that we in the West should be first to get rid of, an attitude of mind which stifles the denominational lung power. For until we are able to breathe deeply and use every inch of the right and the left lobes we shall remain weak, in spite of every resolution to be strong. When men trained in close contact with centers of opinion and work go into remoter fields they do not feel in themselves any distance. They do not observe that their work is a separate one. What differences of atmosphere there are make but slight difference. They carry loyalty and attachment and lively interest within them. But they do not find quite the same response in the new field as in the old, quite the same familiarity, quite the same immediacy of interest. The really noteworthy thing in all this is not, however, finished here. The West can be rescued and the response can be evoked. But the intangible want comes from their changed relation with the East. To them it is not far away. To the East, however, they are far away. And whenever they go on the old assumption of interest, loyalty and participation, they do not find those matters attended to without their help. Billings lectures come much to their pleasure, and go leaving a slight sense of real reciprocity, but mainly an appreciation of visitation and benefit. They come from the East to the West, they do not go from the West to the East. We welcome them no less sincerely while wishing we might have had the pleasure of adding our voices to the voice that calls them to their mission of fellowship. It is true that the West is appealed to for co-operation as cordially as though no remoteness existed, and when the annual call is made we are reminded of our equal interest and responsibility. Taxation is based on equality, but representation does not fulfill it. In spite of ourselves, and with all our heart of feeling for the common home of our faith, there is a touch of alienation. The moment we get out of close range with denominational affairs, that moment we are left out of them. There is a change of tone, of look, which puzzles us. When we wonder about it we know there is nothing personal in the change. Old friends mean to be friends still. Their hearts are true. The reason is that we are invested with new attributes. We are supposed to be that different thing the West is supposed to be. So our loyalties and our aiding are apperceived by a mind in which they look to be something else. What we do and ask with the best intentions gets infected with the notion that we are no longer we. If we mention imperfections we are called captious, and if we assume rights we seem presuming. Association of ideas makes geography put asunder what is still joined together. Perhaps we have become a bit provincial, but those who visit us own to having themselves been provincial in their notions of our conditions. If we are so, all the more do we need the East to help us avoid such a disposition. What we ask, certainly, is community in trust, in conference, in action. And we are confident that this community is growing and will be realized. It will not come by domination, nor by the pressure of any artificial alternative. It will come by growth in mutual understanding and respect, and by putting the principles of our faith into the methods of its extension—the principles of truth, freedom, and service.

St. Louis. John W. Day.

SOUND THEOLOGY—A NEED OF TODAY.

By a sound Theology I mean a system of religious truth based upon the aspirations and the needs of the human spirit, yet acknowledging every fact and law that Science has established. Former systems have attempted to build something less thorough and inclusive. Some have begun with the Bible as an external, supernatural fact, and from it have worked up to God and down to man. Others have commenced with God, working thence downward to inspiration and to man. Modern Theology employs the psychological method; it starts with the soul as the true organ of revelation, the mirror and interpreter of reality. From the soul, with its powers of reason, conscience, imagination and will we derive our ideas of God, of Nature, of Scripture and of man. This does not mean that the mystic is the best theologian. His rapture, true as a spiritual experience, is a partial activity of the spirit. The visions of Tauler or of Madame Guyon are not enough for a complete Theology. This requires the whole activity of our nature as its material and ground.

A sound Theology, like sound science, admits the insoluble mystery of many things. There are

questions which no man can answer; and this not because we are not face to face with the problems, but because we do not have the faculties, nor even the rudiments of the faculties, for grasping the mystery. Such questions as the relation of matter and spirit, how, when and where the soul enters the body; the succession of states of consciousness, the unity yet variety of our mental life—these admit of no satisfactory answers. This is its safeguard and defence against those scientists who, every little while, assert so dogmatically that they have penetrated the Arcana of Nature, lifted the veil of Isis and solved the insoluble. When men like Professor Haeckle in Germany, Elie Metchnikoff in France, Lester F. Ward in America, publish to the world that consciousness is a property matter; that life and its origin are only problems in chemistry, the sound theologian knows that the claim is false. They have bridged a chasm with words, but with words only; thought can not travel over it. The bounds of real knowledge are not widened, and conviction remains unchanged.

Theology will take from science all that it can really give, viz., the order, the laws and sequences of phenomena. It is from science not from Scripture, that we learn the real order of Nature. Theology takes this gift most thankfully, and acknowledges, or should acknowledge, her very great debt to natural science. Yet this is only a part of the material with which she works. It is one of her instruments, but only one. It is part of the data, but only a part of her great problem. That problem is to assert the rights of the soul. To show that this world is the home and schooling place of man. That behind the mechanics and the laws of the world there is a realm of moral and spiritual truth. That this kingdom of spirit overarches and penetrates the natural order and is apprehended not by the physical senses, but by the faculty of faith. We believe that the present time needs greatly the help of a true Theology. The rapid advance of science has dazzled us. Its glare makes men blink; many lose the sense of mystery and fancy that all is explained by "atoms" and "energy." Theology shows that these words are merely masks, and really tell us nothing. The old enigma remains. For science it must forever remain. It remains, too, for Theology; but when the answer of Theology is given the puzzle is less confusing and disheartening. The darkness becomes illuminated; God is the atom; God is the energy of science. The stone lips of the Sphinx seem to part and breathe the long hidden secret, "Nature is the flowing garment of God. Divine purpose and love underlie and control and direct the whole cosmic process, from the dust mote up to the milky way." Thus does Theology rescue us from the hungry and barren land of mechanics and atoms, and lead our feet to the green pastures of trust and the still waters of peace.

Madison. F. A. GILMORE.

AMONG THE CHURCHES.

Lincoln, Neb.—On Sunday evening, November 15, a service of installation was held for the new minister, Rev. Arthur L. Weatherly. It was not of the conventional order. An address of welcome was delivered by the president of the society, Mr. A. J. Sawyer. Then addresses were delivered by Rev. Lewis G. Wilson, secretary of the A. U. A., the rabbi of the Jewish congregation in Lincoln and Mr. Weatherly. The work of the Lincoln church has opened most auspiciously this fall under the new minister. A small parish paper is being published monthly.

Minneapolis, Minn.—Rev. W. M. Backus has assumed the duties of minister to the First Church, while awaiting the election of a successor to the secretaryship. A call was extended to Mr. Backus by this society in October, which call he accepted upon being released by the Board of Directors of the Western Conference.

Alton, Ill.—The new minister of this society, Rev. Vernon M. Cady, was united in marriage Tuesday, December 15, at Lincoln Center, to Miss Chapman. Rev. Jenkin Lloyd Jones was the officiating clergyman. Mr. Cady has justified his splendid work at the Pacific Divinity School by what he has done in the few months he has been at Alton. Mrs. Cady is well equipped by nature and education to forward the work of Mr. Cady. She has been an instructor at the University of Chicago for the past two years. The congratulations and good wishes of their fellow workers are theirs.

Salem, Ohio.—The first work of Unity Church this season was the mailing of nearly a thousand tracts to residents in the ctiy. By means of the Paragraph Pulpit in one of the daily papers, paid for by the Circle (Women's Alliance) the church is kept constantly before the public. In addition to the usual religious services, occasional lectures are given on topics of general interest, the latest of these being the Milton Tercentenary. Hymnology is the present study of the Circle, and Shakespeare that of the Literary Society which is very satisfactorily increasing its number. The minster took an active part in the local option election by which the saloons were expelled, and in the organization of the local civic league for the enforcement of the law, and he has been elected the city representative in the County Civic League. Several hundred copies

of the new booklet, "The Church of the Modern Spirit," are now being distributed by mail.

Chicago.—The Conference Directors met November 19, 1908, at 2 p. m. Present, Messrs. Hull, Delano, Pulsford, Backus, Mrs. Delano, Miss Buck and Mrs. Lynn. The meeting was called to hear the report of the committee on local autonomy and to act upon the resignation of the secretary. A letter from Lincoln Centre was read asking the terms upon which certain plates and pamphlets of Mr. Jones' writings might be had. Upon motion of Mr. Pulsford, seconded by Mrs. Delano, the following resolution was adopted: "Resolved, That the plates in question be given to Lincoln Centre, and that it be asked to pay the cost of printing for the pamphlets."

After the report of the committee on local autonomy and discussion upon the same, on motion of Miss Buck, seconded by Mrs. Lynn, the following resolution was passed: "Resolved, That the matter of local autonomy be referred back to the committee with instructions to frame into a resolution the sentiments of this meeting."

The resignation of the secretary was read: "To the Board of Directors of the Western Unitarian Conference: Having received a call to become the minister of the First Unitarian Church of Minneapolis, I hereby present my resignation as secretary of the Western Conference, to be accepted at your earliest convenience and not later than February 1st." On motion of Mr. Pulsford, seconded by Mrs. Delano, the resignation was accepted by the following resolution: "Mr. Backus having assured us that the tendering of his resignation is absolutely final, we accept the same with great regret, and wish to put on record our profound appreciation of his services during the years of his secretaryship."

Mr. Pulsford then moved, seconded by Mrs. Lynn, that a committee of three be appointed by the chair to nominate to the Board a successor to Mr. Backus. The president appointed Messrs. Pulsford, Hawley and Miss Buck to be this committee, with the secretary to act in an advisory capacity. The meeting then adjourned.

W. M. Backus, Secretary.

Chicago.—The Conference Directors met at 2 p. m., Monday, December 7th. Present, Messrs. Pulsford, Hawley, Hosmer, Brough, Backus, Miss Buck, Mrs. Delano and Mrs. Lynn. In the absence of the president, Mr. Pulsford was elected to the chair. The meeting was called to consider the report of the committee on local autonomy and on the nomination for secretary. On motion of Mrs. Delano, seconded by Mr. Hosmer, the following resolution was voted: "Resolved, First, that the secretary be authorized to communicate with the chairman of the Middle States Committee on Local Autonomy to ask if a member of our committee might not meet with their committee in considering the matter of local autonomy. Second, that in case permission is granted Mr. Hawley be appointed as the member of the committee to attend the meeting of the Middle States Conference Committee, his expenses to be paid by the Western Conference."

After discussion upon the report of the nominating committee the whole matter was referred again to that committee. Mr. Hosmer moved that we adjourn subject to the call of the committee on secretary. W. M. Backus, Secretary.

The Chicago Associate Alliance met at the Third Unitarian Church Dec. 3d, at 11 o'clock, Mrs. Beebe, the president, presiding. The minutes of the preceding meeting were read and accepted. It was moved $1.50 be sent for the ten News Letter subscriptions. Carried.

Mrs. Delano spoke of the Iowa state conference at Perry and the Illinois state conference at Rockford.

The roll call showed an attendance of 44.

Mrs. Jarvis read the report of the Religious News committee.

Miss Helen M. Todd, one of the state factory inspectors, spoke on "Children as Wage Earners." Miss Todd told us the United States, so far ahead of other countries in commercial lines and most of the great movements, is far behind in its protection of children. Until the year 1893 there was no Child Labor law whatever in Illinois. Since then, after a bitter struggle on the part of the club women and trade unions, one has been passed prohibiting the employment of children under sixteen years and limiting the employment of sixteen-year-old children to an eight-hour day, with a monetary penalty for the violation.

An important point just now is the agitation of an eight-hour law for women. Women are a powerful economic factor in modern conditions. They supplant the men in many branches, working more hours for less money.

Many personal experiences were given, and she also spoke of the crying need for the establishment of a Child Labor Bureau.

A vote of thanks was given Miss Todd. It was moved and carried that a letter of appreciation and interest be sent Mr. Davies, head of the state factory inspection.

On motion a resolution was adopted by the Associate Alliance favoring municipal suffrage for women.

On motion the meeting adjourned.

Ethel W. Mason, Sec.

DIRECTORY

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers.

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M.

Ann Arbor, Mich.—First Unitarian Society. Hour of service, 11 A. M. Rev. Henry W. Foote.

Bloomington, Ill.—Unitarian Church, East and Jefferson Sts Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 East Chestnut St.

Brooklyn, Mich.—People's Church. Hour of service, 7:30 P. M.

Buda, Ill.—Union Christian Society, Hour of service, 10:45 A. M.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E Twenty-third St.

Chicago, Ill.—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St. near Kedzie Ave. Hour of service, 10:45 A. M. Prof. George B. Foster.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 767 Sheffield Ave.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati. Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 1916 East Eighty-second St.

Colorado Springs, Colo.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4:15 P. M.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Robert E. Ramsay.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Mary A. Safford.

Detroit, Mich.—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Reed Stuart, 76 Stimson Place.

Duluth, Minn.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebaner.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 11 A. M. Prof. Geo. Foster.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service, 7 P. M.

Grand Rapids, Mich.—All Souls Liberal Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard.

Grand Rapids, Mich.—Holland Unitarian Church. Hour of service, 10 A. M. Rev. B. A. Van Sluyters, R. F. D. 9.

Greeley, Colo.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Harrietta, Mich.—People's Church. Hour of service, 10 A. M. Rev. B. A. Hills.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

Hobart, Ind.—First Unitarian Church. Hour of service, 7:30 P. M. Alternate Sundays.

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. C. P. Wellman.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev Frank C. S. Wicks, 17 Michigan St.

Iowa City, Iowa.—First Unitarian Society. Hours of service, 10 A. M. and 7 P. M. Rev. Robert S. Loring.

Jackson, Mich.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. R. Shaw Barrow, 508 Fourth St.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. Joseph P. McCarthy.

Kansas City, Mo.—All Souls' Church, Baltimore Ave. and Armour Boul. Hour of service, 11 A. M. Rev. Charles Ferguson, 218 East 31st St.

Kenosha, Wis.—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hour of service, 11 A. M. Rev. M. Rowena Morse, Ph. D., 704 Grand Ave.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1201 Vermont St.

Lincoln, Neb.—All Souls Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Manistee, Mich.—First Unitarian Church. Hour of service, 10:30 A. M

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

Minneapolis, Minn.—First Unitarian Society, Eighth St, and Mary Place. Hour of service, 10:30 A. M.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M.

Mount Pleasant, Mich.—First Congregational Society. Hour of service, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass streets. Hour of service, 10:45 A. M. Rev. Newton Mann, 421 N. Seventeenth St.

Onsted, Mich.—People's Church. Hour of service, 11 A. M.

Ord, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M.

Pueblo, Colo.—Unity Church, Court and Ninth Sts. Hours of service, 11 A. M.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott.

Salem, Ohio.—Unity Church, Pioneer Building, Garfield Ave. and East Main St. Hour of service, 11 A. M. Rev. A. Irvine Innes, 181 Garfield Ave.

St. Louis, Mo.—Church of the Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 North Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 48 Nicholson Place.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hours of service, 11 A. M. and 8 P. M. Rev. John D. Reid.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service, 7:30 P. M., alternate Sundays.

Sioux City, Iowa—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Urbana-Champaign, Ill.—Unitarian Church. Hour of service, 11 A. M. Rev. Albert R. Vail, 1109 West California Ave., Urbana.

Washta, Iowa.—Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman, Secretary.

Wichita, Kan.—First Unitarian Church. Hours of service 11 A. M. Rev. Edward Day.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg. Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 582 Sargent Ave.

Youngstown, Ohio.—First Unitarian Church, Bushnell Hall, 125 West Federal St. Hour of service, 10:30 A. M. Rev. W. L. Beers, 1218 Wick Ave.

"Let us all join hands and help for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Lucia C. Noyes, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty fourth St., New York.

Vice-Presidents—Mrs. Emma Noble Delano, 6531 Yale Ave., Chicago, Ill. Mrs. John Boyd Davis, 530 Majestic Building, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, cooperation and fellowship.

The Chicago Associate Alliance of Unitarian and Other Liberal Christian Women

Mrs. Grant Beebe, President, Perry Ave., near Pratt Ave.

Miss Ethel Mason, Secretary, 1477 Washington Blvd., Chicago.

Miss Marian Lewis, Chairman of Post Office Mission, 37 Ashland Blvd., Chicago.

Composed of the branches in Church of the Messiah, Unity Church, Third Church and First Swedish Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati—Cincinnati Branch First Congregational Church. President, Mrs. John V. Lewis, 302 Oak St., Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month, at 2 P. M.

Cincinnati—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. C. E. Kennedy, 1886 E. 87th St., Secretary; Mrs. H. B. Herrick, 10510 Euclid Ave. Meetings three last Fridays in month at 10 A. M.

Marietta.—Marietta Branch, First Uniarian Church. President, Mrs. Lucetta A. Palmer; Secretary, Mrs. A. Laura Coil, 232 Third St. Meetings, first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. Ida B. Cooper; Secretary, Miss Edna Richards, 283 Goshen Avenue. Meeting alternate Saturdays at 2 P. M.

Toledo—Toledo Branch Woman's Alliance. President, Mrs. E. D. Sheble, 2206 Madison Ave. Secretary, Mrs. Charles E. Chittenden, 2452 Glenwood Ave. Meetings Tuesday and Friday at 2 P. M.

Youngstown.—Woman's Alliance, First Unitarian Church. President, Mrs. W. P. Prindle, 375 Grace St.; Secretary, Miss Rosana Jackson, 376 Grace St. Meetings on second and fourth Thursdays at 2 o'clock.

MICHIGAN.

Director, Mrs. Hiram Marks, 415 Woodward Ave., Detroit.

Ann Arbor.—Ladies Union, First Unitarian Church. President, Mrs. W. H. Pettee; Secretary, Mrs. H. A. Hodge, 510 Catherine St. Meetings every Wednesday at 2:30 P. M.

Ann Arbor.—Fortnightly Club. President, Mrs. Laura Thomas, 411 S. Ashley St.; Secretary, Mrs. H. A. Jewell, 525 Elm St. Meetings alternate Fridays, 2 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—The Women's Alliance. President, Mrs. Hiram Marks, 415 Woodward Ave.; Secretary, Mrs. F. B. Potter, 129 Field Ave. Meetings, third Friday of every month at 3 P. M.

Jackson.—The Women's Alliance. President, Mrs. O. G. Coleman; Secretary, Mrs. E. L. Fuller. Meetings alternate Wednesday afternoons.

Mount Pleasant.—Ladies' Union, First Congregational. President, Mrs. A. Borden; Secretary, Mrs. Dr. Getchell. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance, People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P. M.

Sherwood—Women's Alliance, Unitarian Church. President, Mrs. H. Runyon. Secretary, Mrs. F. M. Daniels. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. H. B. Heywood, 1506 North New Jersey St.; Secretary, Mrs. Frank S. C. Wicks, 17 East Michigan St. Meetings first Monday of each month at 10:30 A. M.; second Mondays at 2 P. M.

ILLINOIS.

Director, Mrs. W. J. Jarvis, Hinsdale.

Alton.—Ladies' Aid Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts.; Secretary, Mrs. George R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. E. G. Merriwether, 1820 Maple St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Mrs. H. L. Clapp, 5418 Lexington Ave.; Secretary, Mrs. A. N. Vallins, 3135 Groveland Ave. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmer Place. Secretary, Mrs. W. G. Cook, 27 Roslyn Place. Meetings every Tuesday at 11 A. M.

Chicago—Branch of Third Unitarian Church. President, Mrs. Chas. Hayward, 99 Park Ave. Secretary, Miss Emma Finch, 99 Park Ave. Meetings every Tuesday at 10 A. M.

Chicago.—Women's Alliance, First Swedish Unitarian Society. President, Mrs. E. Tideman, 1577 North Lincoln St.; Secretary, Mrs. August Dellgren, 767 Sheffield Ave. Meetings alternate Wednesdays at 2 P. M.

Evanston—Branch Alliance of the Church of All Souls. President Mrs. John McCarthy, 1625 Asbury Ave. Secretary, Mrs. George C. Richardson, 1406 Chicago Ave. Meet twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. J. Niles Wheeler; Secretary, Mrs. Emma A. Beebe. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. Mary S. Beebe; Secretary, Mrs. George E. Smith. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. S. W. Eldred, 1454 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. S. R. Child, 914 Kenwood Parkway, Minneapolis.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. J. D. Warren, 2 Munger Terrace; Secretary, Mrs. Alfred Jacques, 1205 East Third St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. S. R. Child, 914 Kenwood Parkway; Secretary, Mrs. A. D. Dollenmayer, 724 E. 25th Street. Meetings first and third Wednesday of each month at 10:30 A. M.

St. Paul—Unity Church Branch. President, Mrs. Henry E. Randall, 945 Ashland Ave.; Secretary, Mrs. Walter L. Chapin, 526 Laurel Ave. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Laura N. Doolittle, 651 Marshall St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. C. E. Sanborn, 622 Market St.; Secretary, Mrs. Cora S. Skinkle, 221 Ashland Ave. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Miss Laura Fairchild. Meetings twice a month on Wednesday at 3 P. M.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. Proctor Smith, 400 Keene St.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Place. Meetings second Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. F. A. Crouch, Walsh Flats; Secretary, Miss Ellen M. Gould, 316 East Tenth St. Meetings every Wednesday at 2 P. M., from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Sara A. Bickwell. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. J. C. Bickett, 12 East Burlington St. Secretary, Mrs. Sarah P. Hoffman, 50 South Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. A. J. Dimond, 718 High St. Secretary, Miss Merta Mitchell, Pleasant Ave. Meetings Monday afternoons at 3:30 o'clock.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. W. C. Root, 500 E. 44th St.; Secretary, Miss Marie L. Goodman, 4000 Warwick Blvd. Meeting first and third Friday all day for sewing; second Friday at 2 P. M. for discussion.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. Edith Patterson, 1002 North Ninth St.; Secretary, Miss Ella Dyer. Meetings every Wednesday, 2:30 P. M.

St. Louis—Eliot Society. President Mrs. J. W. Day, 320 N. Newstead Ave.; Secretary, Mrs. A. E. Mooney, 11 Parkland Place. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Ave.; Secretary, Mrs. U. N. Fisher, 3518 Shenandoah Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Belle K. Lindley, 1313 Louisiana St. Meetings every Friday at 3 P. M.

Topeka—Woman's Branch Alliance of Unity Church. President, Mrs. Anna C. Neilson, 633 Tyler St.; Secretary, Mrs. Thomas F. Doran, 121 Western Ave. Meetings every Thursday at 2:30 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. F. B. Harris, 1938 F St.; Secretary, Mrs. F. W. Hellwig, 1316 L St. Meetings first and third Wednesdays of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha. President, Mrs. E. B. Whitney, 4354 Charles St. Secretary, Mrs. H. D. Reed, Dundee. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle. People's Unitarian Church. President Mrs. Geo. A. Parkins; Secretary, Mrs. E. P. Clements. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbine St. Denver.

Denver—Unity Church Alliance. President, Mrs. A. M. Hinsdale, 2655 W. 39th St.; Secretary, Mrs. L. C. Edwards, 1607 East Seventeenth Place. Meetings first, third and fifth Thursday.

Fort Collins—Unity Circle, Unity Church. President, Mrs. T. A. Gage, Secretary; Mrs. Ida M. Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. Walter E. Scott, 511 West Eleventh St.; Secretary, Mrs. B. H. Osborn, 6 Block Q. Meetings second Wednesday of each month at 2:30 P. M.